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THE INDEPENDENT METHODIST WEEKLY

Six Little Bridesmaids—See page 1042, "Swiss Wedding Customs"

★ *October* 30, 1940

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America's Destiny

OUR LIABILITIES ARE NOW WORLD-WIDE

WALTER BROOKS FOLEY

The question of Philippine independence will not be settled by any speech or action of a Philippine politician. Quite obviously there are forces at work which make it certain that, in the old sense, there will be no longer a single independent nation in the world. We are to have "union now," but not Streit's union. Interdependence has come to stay for a long time. There will be cooperation of two kinds—one compulsory, the other voluntary. But, actually, all cooperation between countries will be compulsory, as witness the combinations of the United States and Canada, and the United States and South American countries: voluntary on the surface, but basically compulsory. Or, as put recently by an American editor, "neighbors can make friends, but only enemies can make allies." Philippine independence is mentioned only as a starting point to call attention to certain coordinated events which have gone into the making of great historical episodes and eras.

We do not know yet what vital, activating powers drove Genghis Khan and his immediate successors out of the Gobi Desert to conquer the world of his day, from Lake Baikal to Bengal, and from Vienna and Smyrna to the Pacific coastline of China. But the forces may be likened to the energy of a great earthquake of the physical world, shattering age-old patterns and bringing together, literally, people from the ends of the known world.

Mohammedan science and skill were carried bodily into the Far East. Chinese inventiveness and administrative ability entered the West. Genghis Khan, the destroyer, became a kind of deliverer, for it may be said that he disbanded the Dark Ages. He opened up great new human highways. Europe met China. Armenian princes and Persian nobles and Russian leaders met together. Europe's interest in Asia was stirred, and has never ceased down to our time. Marco Polo visited Kubla Khan in Peking. And the Marco Polo Bridge became in 1937 an important landmark in our generation. Vasco da Gama went around Africa to find his way to the Indies. And the same route has become one of the most important to be kept open in our own day. Columbus sailed, not to discover America, but to reach the land of the great Khans. America today has become, to a large degree, the agency linking European former greatness with the gripping power of an awakening Asia.

America is the one factor that will make it impossible for the world to subside into another Dark Age. Gathered among the 131,000,000 Americans are the urges of the ages and the drive of generations of delvers into the unknown. In America is to be found the significance of the centuries. As Egypt and Assyria and India laid foundations for Greece, as Greece was drawn upon by Rome for culture and language and art, as Europe seized the glory that was Rome, as England harvested for herself the greatness of the Old World, so the United States has entered upon her heritage of all the ages that have gone before.

Isolation is over. The real forces are greater than any axis between Japan and Germany and Italy. In fact, that very treaty is a symptom and symbol of world togetherness—not unity yet, but close interrelationship.

America cannot help being a spearpoint of this new world movement. She has tried to avoid leadership, but it has been thrust upon her. She refused to join the League of Nations, and the League collapsed. She refused to be a party to a World Court arrangement, and nations have gone to war instead of to court. She refused to agree to an international economic set-up, and world trade moved toward primitive barter. She refused to carry burdens in many circumstances of world importance, and advance was stalled.

But the inexorable world drive is too great for America. America is now being compelled to make choices. And "choices," as Edwin Markham once said, "are the hinges of destiny." For more than three years America sold war materials to Japan to help that country destroy China and to build Japan itself into a totalitarian power. Now, at last, America is awakened sufficiently to stop sending Japan the instruments of death.

America is on the march again, driven by fears and hopes and desires and motives of service. Actions are being taken of which we know little or nothing, just as Dewey was appointed in October 24, 1897, as leader of the Asiatic Squadron to fight in the Philippines if need arose.

America is out on the highways of the Asiatic world. Ralph Waldo Emerson, in the first half of the nineteenth century, recommended that Americans work out their destiny in the place allotted to them by history for the fulfilment of their capacities. Those capacities and that place have been presented to Americans by thousands of years and millions of men and women. Horace Greeley's advice, "Go west, young man, go west and grow up with the country," is resounding again. The west of his day has now extended to Asia.

The ancient cultures that rose and flourished and fell in the Mediterranean area will be counted great as long as history endures. But the new culture being grown around the Pacific will be as much beyond Europe as Europe was beyond the Mediterranean nations. There will be a "new order in Greater Asia" far beyond the limited dreams of Japan's militarists.

Gunpowder had a good deal to do with setting large forces of men free for other things than war. Before gunpowder was used in Europe, every man had to carry his sword and spear. Gunpowder limited the number of men required for war, and released millions for peaceful pursuits. Great branches of knowledge were then developed. The old feudal aristocracy living in walled cities died. There was the first beginning of a new world outlook.

In our time the dynamo of the electrical world quite possibly has given us the beginnings of a new moral and intellectual order.

Certainly, whether we all like it or not, the great army and navy we are constructing will be used to extend our geographical and political and economic frontiers. If our ideas are greater than our mechanics of warfare, we shall be able to assure the development of democratic procedure.

Charles A. Beard wrote in 192[illegible] "Conceivably it might be better to be wrecked on an express train bound to a destination than to molder in a freight car sidetracked in a well-fenced lumber yard." We are now getting ready for a stream-lined ride to a world of tomorrow. America will be the driver. Methods and ideas of the dictators are on

(Continued on page 1053)

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The Bastions of the Soul

A SERMON

F. W. BOREHAM

I know. . . .—2 Timothy 1:12.

"I know . . .!" That is the word for the hour. W. E. Henley said of Lord Lister, after the great surgeon had operated upon him, that "his rare, wise smile was sweet with certainties." Sweet with certainties! It is a noble phrase. I want you each to face the world tomorrow morning with that brave smile. The man who has become very sure of God, very sure of his faith, very sure of what our fathers would have called "his interest in Christ," very sure of all things unseen and eternal, is panoplied against all conceivable and inconceivable eventualities.

It is a great thing to leave the misty lowlands of doubt and to stand upon the sunlit heights of a serene confidence. Those who have followed the adventures of George Fielding in "It's Never Too Late to Mend" will remember how Charles Reade describes the search for the lost cattle. George took Jacky, the black fellow, and they set out on their quest under a broiling Australian sun. Presently Jacky makes an abrupt announcement.

"Jacky think!" he says, and stands stock-still surveying the horizon. A few minutes later he again breaks the silence.

"Jacky know!" he cries. He afterwards explained that, before his first ejaculation, he had seen a crow swoop down suddenly behind a distant hill. It aroused a suspicion. He watched and saw other crows coming from all points of the compass to the selfsame spot. Suspicion crystallized into certainty. He knew. The two men tramped the six miles to the hillside, and there, surely enough, they found the cattle.

Life holds few greater transitions than the notable transition from the realm of "I think!" to the realm of "I know!" Carlyle never forgot the hour of that transition. It was, he says, on a sultry dog-day in Paris. His soul was heavy with inexplicable dread. He stopped, faced his doubts, and took hold on God. "It is from that hour," he says, "that I date my new birth; perhaps I directly thereupon began to be a man!" "What was it," asks Dr. Fitchett, in his "Wesley and His Century," "what was it that happened in that little room in Aldersgate Street on the night of May 24th, 1738? Something did happen; something memorable; something enduring. It changed Wesley's life. It transferred weakness into power. Nay, it did something more; it changed the course of history." And what was it? It was, Dr. Fitchett says, the passage of Wesley's soul from the realm of doubt to the realm of certainty.

A very similar experience visited the soul of John Bunyan. He tells of the ecstasy with which he left his doubts behind him. He was sitting by the fire in his little cottage at Elstow, reading his Bible to his young wife. Suddenly the words filled him with a sublime surprise. "Wife," he exclaimed, "now I know, I know!" He writes of that night as the most wonderful in his life. "Christ was a precious Christ to my soul that night: I could scarce lie in bed for the joy of it!" Bunyan had found his way from the chilly lowlands of "I think!" to the sunlit summits of "I know!"

Now, in order to reach those shining table-lands of spiritual certainty, three things must be frankly recognized. We must recognize, first of all, that faith very seldom reaches her goal by way of argument, proof, and demonstration. The things that really matter, the vital things of life, are rarely capable of proof. You can never prove the big things of life—the things on which our very existence and happiness depend. No man can prove that the sun will rise tomorrow morning; no man can prove that his mother loved him; no man can prove that his wife is true to him. Yet no man would wish to linger on after his faith in these things had deserted him. On the other hand, a man can prove that the three angles of a triangle are equal to two right angles, and that two and two make four. But, in all probability, he would still be able to eat heartily and sleep soundly even if his confidence in these things should, in some strange way, be rudely disturbed. It is only the small things of life that are demonstrable; the big things scorn to submit themselves to that

process. Men are fond of proving things; but Faith seldom makes her way to her golden destiny along that road.

The second of the truths that we must recognize is that the soul can live and flourish on a very frugal store of certainties. No man needs to be sure of everything. It is enough to be certain of something. A little while back I found myself one morning on the deck of a big steamer, quite near to the coast, but entirely enveloped in a dense, obscuring fog. We could scarcely see the vessel's length in any direction. Clouds of gray, misty vapor drifted to and fro; and nothing was visible to us but a narrow circle of sea. The bells in the engine-room rang out sharply, communicating to the powerful turbines below the will of the officer high up on the bridge. The ship perceptibly slackened her pace. The bells rang out again, and the ship moved still more slowly. She simply crawled. Every few minutes great, ghostly ships, lying at anchor, sprang suddenly out of the mist. We were almost up to them before we saw their tall and shadowy masts looming spectrally above us, apparitions that came suddenly upon us, and that as suddenly vanished again. From not one of them could we glean any sure knowledge as to our exact position.

Then, all at once, came a startling change. The clamorous bells in the engine-room became busy again. The powerful turbines at the stern were once more churning the water into foam, and, very soon, a broad wake lay out behind the steamer. She was moving forward, not timorously, but with obvious confidence. What had happened to effect so striking a change? Ah! away to the right we could make out, through the haze, the rude ungainly timbers of the Pile Light. It is not much to look at; but it is at least a fixture. It is something to argue from. A few minutes later, the land broke suddenly upon us. We were out in the sunshine again.

It is wonderful how little we need to see. The captain on the bridge could not see the land, or the houses, or the trees, or any of the thousand and one things that he could generally see from that spot. But he could see one fixed object, and that sufficed him. I used to think that, before my soul could move forward with confidence, she must see everything. I thought that, before I could venture with any assurance upon the religious life, I must understand the story of creation, must grasp the wonder of the miracles, must have some theory of the atonement, must understand the inspiration of the Scriptures and the immortality of the soul. I have since discovered my mistake. I do not need to see the houses and the trees and the things along the shore. If, through the haze, I can make out one, or perhaps two, fixed quantities, I can forge forward with perfect confidence. The charm of Paul's epistles lies in the fact that, whilst he confesses to doubt and uncertainty on many minor matters, there are a few stately verities on which he speaks with the most unwavering confidence. *I know* whom I have believed; *I know* that nothing can separate me from the love of Christ; *I know* that all things work together for good; *I know* that if my earthly house be dissolved, I have a house eternal in the heavens; and so on. I may not be quite clear as to the way in which the worlds came to be: I may be very hazy as to the way in which they shall pass into eternity; but if I have two or three great certainties like these in my soul's spiritual store, I can manage to live out a very comfortable existence as long as time shall last.

The third principle that must be clearly realized is the fact that certainty can only be attained by actual spiritual experience. And, once a man has enjoyed some such experience, however primitive, he will need no other argument. We often attach undue importance to the purely intellectual side of the religious life. Dr. Dale used to illustrate this by a reference to the pillars beside his pulpit. "It appears to you," he would say to the congregation at Carr's Lane, "that these pillars support this arch above my head. They do nothing of the kind. If you could stand where I stand, you would see that they have been cut through to make room for this rostrum, and they actually hang upon the arch which they seem to support." In like fashion, our faith seems, at times, to depend upon the theories and evidences concerning which we ask our questions. In point of fact, it does nothing of the kind. If all our theories and evidences were cut through like the pillars, our faith, like the arch, would still stand securely. Our certainties infinitely outnumber and outweigh our speculations. We know!

The experience of a crossing-sweeper whose life has been gladdened and transformed by the love of Christ is of greater value than the abstract philosophy of the most eminent scholar in the world who, possessing no experience of such things, argues academically that they are non-existent. Augustine St. Clare, the young slave-owner in "Uncle Tom's Cabin," realized that.

"But how, Tom," he asked in the day of his distress, "how do you know that there is any Christ? You never saw Him!"

"Feel Him in my soul, massa; feel Him now!"

Tom proceeded, in his plain, blunt way, to comfort the man from whose arms death had wrenched his choicest treasure. He told him that there still lived those who loved him: told him that God loved him.

"How do you know that, Tom?"

"Feels it in my soul, massa; feels it in my very soul—the love of Christ that passeth knowledge."

That was Uncle Tom's one argument; and it is an unanswerable one.

Beside Uncle Tom—an ignorant slave drawn from the pages of fiction—let me set Michael Faraday, an eminent scientist drawn from real life. When Faraday lay dying some of his confrères were eager to gather from him a brief statement of his final conclusions.

"What," they asked, "are your speculations?"

"Speculations!" he exclaimed in wondering surprise. "Speculations! I have none! I am resting on certainties. For I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day." And when he turned his face to the wall at last, his smile—as W. E. Henley would have said—"his rare, wise smile was sweet with certainties." To such a man, whether he be as simple as Uncle Tom or as scholarly as Michael Faraday, faith is one unbroken song and life a ceaseless luxury.

——The United States Battle Fleet is comparable in its efficiency to the German Army. Its commissioned personnel is the most highly trained in the world. Its enlisted personnel is incomparable. For seven years, the same length of time required to create the German Army, it has been carefully prepared for the present emergency.

Not least of the elements of its efficiency is the fact that it is a dry navy in every sense of the word. Since Josephus Daniels, as Secretary of the Navy, banished the wine mess, the efficiency of the fleet has increased month after month and year by year. The dry policy of the navy is not based upon moral "prejudices"; it is a cold-blooded concession to the necessity for clear-headed, effective administration of a great trust.—*Clip Sheet, Board of Temperance of The Methodist Church, Washington, D. C.*

Those Amazing English!

"WE CAN TAKE IT," WRITES ONE OF THEM TO HER BROTHER IN AMERICA

102, Hermon Hill.
26th September, 1940.

My dear Ted and Persis: Thanks so much for your card. Hope you had a nice trip and good weather. I expect you were glad to get away for a while. We didn't go away this year, as there was nowhere much to go to. We were not allowed to the coast to stay, so we stayed at home and I did some cleaning and gardening. We also had a day at the Zoo. I don't think I had been since I went with you when you were over. We also had a day down at Burnham.

I had Wink and Barry with me for about ten days, as they were looking for a house further out from us in the country and found it more convenient being away from Leigh. Barry is a nice chap. He was home on holiday from Hull, where he is in diggings and seems to like it quite well.

I heard from Wink that Rhoda's husband, Jack, is a prisoner of war. He did not get away quite so quickly as most of them. Mina's husband had rather a nasty time getting away from Dunkirk, but it seems to us that it was a miracle any of them got away at all.

We are living an odd kind of life and haven't been out much, as we no sooner get our supper over and are about to wash up when the siren, or the banshee, as we call it, goes. The "all clear" is just going as I am typing this. We had the warning about half an hour ago. We get them two and three times a day, sometimes about six or seven times, and get so used to them I forget whether the "all clear" has gone or not. Anyway, I soon pop down the dugout if I hear any guns, but the Spitfires usually deal with the raiders during the day and at night time we all change into slacks and sleep down in the cellar, where we have camp beds and get a fine night's rest, as we cannot hear the guns so loudly.

We had some fire-fighting to do about three weeks ago. The raiders had been turned back, so they dumped out their incendiary bombs all round us. We had one in the back garden by the fence which we dealt with and it was out in no time. When we looked round, it looked, as Bobbie said, like the 5th November, but to me it reminded me of 4th July at your place. Anyway, it was really amazing how quickly all the fires were put out before they could do a halfpenny worth of damage.

I arrived at work on Monday to find the good office had been bombed—luckily, only the back part, so was able to rescue all my books, etc., and have come over the road where I have the front room in Fleet Junior's house. My typewriter was full of plaster and while it is being done am having to use this rattler. The boss has gone off to Bedford for the duration, so Junior and self are carrying on. We can take it.

I expect you are hearing terrible things about England and the raids, but really, considering the amount of warnings we get and the muck which gets dropped, they have not done so much damage, and also the loss of life is amazingly small. Of course, they have given the houses round Canning Town and the East End of London a nasty bashing, but, as few lives were lost, they have really done us a favor, as they were terrible slum houses which should have been pulled down years ago, and now they have been bashed down, it is to be hoped some healthier ones will be built when this is all over.

Norman was up in town last Friday evening with Jack Holl and saw some snaps which Frank had sent of himself and you and Ted. They were laughing at the family likeness to Ted and Norman and Frank and Jack. I have met Jack's brother, who is an engineer, I believe; he is awfully nice.

I haven't been to the movies for about three weeks, as they now close at nine o'clock and it is a waste of good weather to go on Saturday afternoon. Have also seen some rather nice air battles on a Saturday afternoon and have now got quite used to German airmen floating in the sky on parachutes, having baled out of their planes. We had a plane whiz past our house about three weeks ago. It landed a few roads away, but for the moment we thought it was coming on us. We watched the airman descending on his parachute, but he landed some miles away. I think I should have boxed his ears for him, had he landed near us.

Well, well, I don't seem to have much news, do I? We have been without gas for the last fortnight and I do miss it. There is not time when I get in to wait for the fire to burn up, so we have to manage on an oil stove, so have to arrange to have stewed steak and fried chops, etc. I did manage to light the kitchener (cookstove) down in Mina's flat last week-end and baked cakes on the Saturday and on Sunday my joint and Mrs. Brown's from next door, so we had roast beef and baked potatoes with beans from the garden. It was quite a treat, as I do like my food done in an oven.

It is nearly my lunch time, so will pack up. We have a hot lunch brought in from a restaurant round the corner —roast meat and two vegs, tart and custard to follow, all for 1/6d, and we heat the kettle on the plumber's blow lamp and do ourselves proud with a cup of tea. We get quite a lot of amusement out of it.

Give my love to Dot and Mary and any other people who might remember me. I know Charlie remembers me on account of his hat.

Let me have your news soon.

Heaps of love to you both.

Yours, Phyllis.

——Bishop Charles C. Selecman of our church stood up and made a protest to Hollywood of the way Protestant ministers are characterized in many movies. He charged that ministers were made to assume "questionable and uncomplimentary" roles and made the butt of jokes. The bishop spoke his convictions at the 101st session of the Rock River Conference and in his usually forceful way challenged "all Protestantism to rise up and protest this infamous situation in the motion picture industry." The bishop may have added that the most effective way to protest is to refrain from attending pictures where such ridicule is made of the ministry, or having seen such a movie, to protest vigorously to the local management. Producers are very susceptible to box-office receipts and the criticisms registered by Mr. Average Theater Goer. Surely there is enough cynicism toward religion and the church today without the movies aiding and abetting it.—*Michigan Christian Advocate.*

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L. O. HARTMAN, Editor and Manager

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Essays on Power

In "Christianity and Power Politics,"* Professor Reinhold Niebuhr of Union Theological Seminary has gathered together sixteen of his recent essays. Many of these were first printed in such magazines as *The Christian Century, The Nation, The New Statesman and Nation* (London), *Scribner's,* and *The Christian Register.* Their topics cover a vast range of present-day interest and include "The War and American Churches," "Germany and the Western World," "Democracy and Foreign Policy," "Greek Tragedy and Modern Politics," "Synthetic Barbarism," "The False Answers to Our Unsolved Problems," and "Modern Utopias."

The enumeration of such an array of themes might seem to preclude any real unity in the volume. Yet there is, as the author declares in his preface, a common thesis underlying all that he has to say, namely, "that modern Christian and secular perfectionism which places a premium upon non-participation in conflict is a very sentimentalized version of the Christian faith and is at variance with the profoundest insights of the Christian religion." It "actually distills moral perversity out of its moral absolutes . . . (and) is unable to make significant distinctions between tyranny and freedom because it can find no democracy pure enough to deserve its devotion." Dr. Niebuhr insists that there is a world of difference "between the peace of capitulation to tyranny and the peace of the kingdom of God."

Perhaps much of this writer's pertinent word to our time is contained in one of his briefest chapters, "Hitler and Buchman." With biting criticism he penetrates the intellectual fogs involved in Mr. Buchman's assertion that if Hitler or Mussolini or any other dictator would surrender to the will of God "God could control a nation overnight and solve every last bewildering problem." Mr. Buchman's failure according to Dr. Niebuhr, is the current one of misunderstanding the nature of power, of not seeing that it is essentially infected with human sinfulness. Even in men like Bismarck and Cromwell, both of whom were Christian in many areas of life, the possession of dictatorship failed to dominate "a nation overnight and solve every last bewildering problem."

Professor Niebuhr commands a remarkable insight in the fields of politics, sociology, and theology. Possibly it is this wealth of resource which "loads" his every sentence and makes a reading of his work necessarily slow. Yet there is hardly a more prophetic voice today than his, a voice at once disillusioning and moderately hopeful.

*CHRISTIANITY AND POWER POLITICS. By Reinhold Niebuhr. Charles Scribner's Sons: New York. Price, $2.

Church Members, Vote!

In the national election of 1936, more than 27,000,000 eligible American citizens failed to perform their duty to vote. How can we know how many of those non-voters were church members? At least we do know by the Federal Census that there were 72,943,624 eligible voters in 1936. Only 45,812,155 voted.

On the basis of the foregoing figures and the ratio of church members to the total population of the country, it is estimated that four years ago there were from fourteen to eighteen million non-voting church members in the United States. This is a shameful showing. It is not merely man's privilege to vote if he cares to do so; it is his solemn duty, bought with the lives of millions throughout the ages. Religious freedom has been born through self-government and can be passed on by church members as a heritage to their sons and daughters through exercising the right to vote. Election day is a holy-day, not a holiday.

Let every eligible Methodist cast his or her vote on November 5.

On the Run?

From a very illuminating letter just received by Howard W. Selby, general manager of the United Farmers' Cooperative Creamery Association, Inc. from a man connected in an executive capacity with one of the large breweries of the country, we are permitted to quote the following paragraph:

> With the untoward developments in international politics, the thought occurs that this country might be a whole lot closer to prohibition than we think, which thought prompts me to believe that I should reestablish myself in an essential industry such as the dairy industry.

Mr. Selby replied to that portion of the letter as follows:

> I hope that your forecast for the future is significant and that a blessing from this war, if such be possible, might be an outcome such as you have indicated.

Have the brewers and distillers seen the handwriting on the wall, and are they on the run?

EXCEPTIONS

It is frequently the exception in a man's life that determines his destiny. "Why," says a reader, "I always thought that careers were shaped by constructive abilities and that the little gaps and flaws in character were of no great consequence." Well, let us move out of the realm of theory into the realism of everyday life.

It was said of a distinguished leader of the long ago whose name was Naaman that he was a "mighty man in valor, but he was a leper." "But—." His leprosy determined his fate. Across the path of all his purposes and ambitions lay the obstacle of that loathsome disease.

As it was twenty-eight hundred years ago, so it is today. Human nature has not changed much. Spiritual law, like natural law, seems to be woven into the very fabric of the universe. As we sow, so shall we reap. The rift in the lute makes the music mute. Exceptions! "But—"!

"He is an inspiring speaker, but he is careless about his facts." "He has a magnetic personality, but an awful temper." "She is a kindly soul, but a terrible gossip." "He is generous to a fault, but he minds everybody else's business except his own." "She is a cultured woman, but a poor housekeeper." "He is good company, but an inveterate postponer." "He has excellent ideas, but is wofully impractical." The list of "exceptions" that handicap men and women might be extended indefinitely. We all have our weaknesses, our shortcomings. To admit them is not enough, however. They must be overcome. Too often we dismiss a fault with a sentimental sigh and say, half jokingly, "Well, I guess it is my besetting sin." But that little weakness, whatever it may be, takes hold on the years; it fixes direction; it determines destiny. Extraordinary, almost exceptional, strength of character and outstanding ability are required to offset the effects of a disintegrating element in personality.

It is comparatively easy to overcome outside handicaps and to endure sorrow and misfortune. Robert Louis Stevenson is said to have written "Dr. Jekyll and Mr. Hyde" "between hemorrhages." John Bunyan produced his "Pilgrim's Progress" behind prison walls. The indomitable William Carey spent his later years on crutches and in a wheel chair, yet he left an indelible impression upon the history of modern India. But when it comes to inner weaknesses—what a battle! He that rules his spirit is better than he that takes a city, said the writer of the book of Proverbs. Fundamentally, success or failure depends upon character. Many good men judge otherwise. They think that "luck," a combination of circumstances, influential friends, a sudden inheritance of wealth, are the factors that place a man on the winning side of life. These externals do frequently furnish the occasion or the opportunity for the expression of those strong elements of the spirit which make for genuine achievement, but in themselves they are simply lottery prizes which in weak hands "come easy, go easy."

But those exceptions—what shall we do with them? First, discover them, bring them out into the light, honestly acknowledge them. After that comes the hand-to-hand conflict, the daily fight, the persistent effort to substitute for each vice its corresponding virtue—for bad temper, self-control; for base thoughts, pure thoughts; for intolerance, tolerance; for impatience, patience; for selfishness, self-forgetfulness. There is, however, an even deeper and far more powerful way of dealing with the paralyzing exceptions of life. We need to catch them at their source. The Bible is right when it stresses the one magic word "love" as the remedy for the ills of the world. The loving heart may make mistakes in judgment, may lack wisdom in perplexing situations, but it brings a guarantee of victory over those ugly exceptions which grow out of our selfishness, and keeps us ever facing toward the light with its promise of larger insight and true spiritual progress.

The tussle with life's exceptions grows more and more difficult and exacting with the passing of the years—but not impossible. Any time is a good time to square off and attack the weaknesses that are frustrating one's progress toward the highest success. But a man must make up his mind. The drifter is doomed. If for forty years the postponer has been putting off until tomorrow what he should be doing today, he will have to take himself drastically in hand and say, "No more dillydallying; no excuses; do it now," and then proceed to "do it."

Again, in the fight to overcome those sinister elements in character which bring disaster, a man must be on his guard against the pernicious habit of constant indulgence and repetitious repentance. There is a Bible warning against presuming too much upon forgiving love. It is possible for a weak mortal to give way so repeatedly to his weakness, and to rely so much upon "feeling sorry" as the remedy for it, that he finally gets into the perilous position of sinning "that grace may abound."

There is this encouragement, however, for the man who means business: Even the strongest of bad habits may be broken down with persistence, and new habits formed and firmly established by constant practise and patience. For the destructive exceptions may be substituted new elements of power.

WHY I AM GOING TO VOTE FOR---

FRANKLIN D. ROOSEVELT

R. EMORY BEETHAM

Although registered as a Republican, I intend to vote for the reelection of President Roosevelt on November 5 because of what he has accomplished in the past seven years and because of what may be reasonably expected from him in the future, especially through the crucial months immediately ahead.

When the Methodist Church adopted the Social Creed, I took it seriously and to the best of my ability I have preached it, along with the personal gospel, for some thirty years, and I have read it annually to my congregations. It was a radical proposal at that time and seemed impossible of realization in our day, but during the administration of President Roosevelt most of these articles of faith have been actually written into the law of our country, and neither the recent Republican National Convention nor its Presidential nominee has dared to suggest the repeal of any one of them. Collective bargaining has been guaranteed; minimum wages have been established; a maximum work week has been fixed; child labor has been outlawed; banks have been stabilized; retirement pensions in industry, unemployment insurance, and grants for old age have been adopted: homes and farms have been redeemed, slums are being removed, decent houses are being built, and people are being given a chance to work and to live a more abundant life. Because he has championed the cause of the common people and is more likely to move forward in the same direction than his opponent, I am sincerely favorable to his continuance in office. This social program needs a dependable friend to insure its completion, and not until the leopard changes his spots could Mr. Willkie be expected to promote these vital human interests. President Roosevelt is the great humanitarian of our generation.

This is probably the most crucial moment in the life of our nation, and the coming quadrennium may determine whether or not we shall continue as a free people in a nation respected throughout the world. We need a *statesman* to guide us, one who is familiar with world movements and has a grasp of international affairs. Experience in this field is invaluable. President Roosevelt's thirty years in public service—in the Navy Department, governor of a great state, and head of the nation—make him of inestimable worth to our country at this hour. His record, his deeds, are greater assurance of future actions than volumes of glittering promises.

President Roosevelt wants peace and that is what we all want, and I feel that we are more likely to maintain it through him than through any other leadership. He knows the problems and has solemnly pledged the nation not to participate in any foreign wars or send any of our forces outside of the Americas, except in case of attack. He said only last week: "It is for peace I have labored; and it is for peace I shall labor all the days of my life."

A man who has so clearly foreseen recent events and has so forcibly presented the facts to the nation, and has taken such wise and prompt action in our defense, and has secured the passage of such an unprecedented measure as national conscription in peace time without much more than a murmur of opposition deserves the confidence of the nation. This is leadership that leads. Should we entrust our defense in these critical times to a political amateur or leave it to the guidance of a man whose experience, skill, and courage have raised American prestige in the world to a new high level?

Not the least among my reasons for supporting the President, especially for a third term, is the utter inability of his chief opponent—in mental power and training, in culture and moral purpose, and in experience—to meet the exigencies of this hour. His nomination smelt strongly of Utilities telegrams. He has brought no vital issue into the campaign, just a "me too" echo. His speeches are chiefly cheap heckling and his wisecracking conduct seems unworthy of the high office—no dignity, no constructive thought, no masterly speech, no great ideals, no gripping ethical qualities, no political experience, no great statesmanship, no world knowledge challenging the people to social progress, moral purpose, national unity, and world peace. We *need* Roosevelt.

WENDELL L. WILLKIE

J. ARTHUR GIBSON

I am going to vote for Wendell Willkie because we need a change, but not merely for the sake of a change. Under the New Deal I fear for the future of our democratic form of government as guaranteed to us under the Constitution and to preserve which we need a vigorous and virile two-party system. Another term for the present Administration is very likely, if the methods pursued during the last seven and one-half years are permitted to continue, to further increase its power to such an extent that the minority party could never hope to regain control or have any appreciable influence or check on the Administration. We shall have only a one-party system. The immediate threat from the New Deal is not Communism as we know it, with outright confiscation of property and the sudden destruction of all our liberties. It is more insidious; it is a creeping collectivism; a gradual but inevitable march down the road to National Socialism and dictatorship.

I am going to vote for Wendell Willkie because I am unalterably opposed to a third term, not wholly because of the venerable tradition which limits the service of a President to two terms, but primarily because the personal ambition of one man for a third term, the nomination for which was wholly dictated by him, indicates to me the unthinkable possibilities for the undermining and ultimate destruction of our present form of government, which the wisdom of the fathers strove so hard to institute and safeguard. A reason, or rather excuse, given by the third-term candidate for continuance in office is his indispensability to the nation in this crucial period. History shows us that no man, anywhere, any time is indispensable to any cause.

I am going to vote for Wendell Willkie because the time has come for us to call a halt to many of the indefensible policies of the present Administration at Washington—the packing of the Supreme Court; the lend-spend tactics; the purging of legislators that have disagreed with the President; the fanning of class hatred by pitting labor against capital and the splitting of the labor ranks themselves; the attitude toward sit-down strikes; the inordinate increase in the public debt without compensating advantages to the general welfare of the nation; the enforcement of low interest rates to the great hurt of those millions dependent upon the income from insurance, small

(Continued on page 1048)

MAKING THE BIBLE YOUR OWN

Gold That Is Ours for the Taking

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William G. Chanter

Living in Two Worlds

Every religious person lives in two worlds which are in conflict. On the one hand, his citizenship is in heaven, he lives in the sight of God. But, on the other, he lives in this world, in a kingdom which is not the kingdom of heaven, in a city which is not the city of God. Just at present he is faced with the necessity of taking part in the discussion of the policies of his nation, which is either at war or on the brink of war, and he may be called upon to help carry out the policies when they are decided upon. Now, the more keen his religious vision is, the more acute this conflict must be. If it is not felt deeply, there is something wrong with his religion, for anybody who can easily and lightly reconcile the Sermon on the Mount with the grim business of war does not appreciate the Sermon on the Mount and he must not expect to earn very much respect from those who do.

This, however, is not the whole story. For the deeply religious person who is trying to follow Christ is not only faced with a vivid realization of the evil and folly of the world in which he is nevertheless more or less deeply involved. He is also under an imperative obligation to take a share in the redemption of the world, because his religion makes him keenly aware of the need of mankind and of the worth and value of human life. Smitten with the devastating disease which we used to call sin (and no one has yet found a better name for it), the children of this world are yet children of God—prodigal sons and daughters, but sons and daughters none the less. The religious person cannot fight his battle with the world with the cold anger of him who altogether hates and despises the thing he is fighting. The more deeply religious he is, the more he fights with a breaking heart. It is all very well to say that he must love the sinner while he hates his sin, but the trouble is that the sinner loves his sin and that it is quite impossible to fight sin without hurting sinners. It is much easier to attack the drink traffic if you do not know any bartenders and do not appreciate the genuine and valuable humanity which is hidden, and that not too deeply, behind the white jacket of the man whose business it is to give his neighbor strong drink—for a suitable consideration. But the Christian must love his enemies and he must even love the enemies of the kingdom of God.

Yet we must go even farther than this. For the religious man who lives in the sight of God must be acutely aware of his own littleness and imperfection. Who is he to speak for the great God? And what right has he to stand for the kingdom of love and truth and goodness, he who is himself prone to evil? Superficial religion does not breed the humility of the man who cries out, "God be merciful to me, a sinner." But real religion does. Furthermore, the very clearness with which the religious man sees the evil of the world, how great it is and how deeply it is rooted in the perversions of human nature makes him see clearly also the difficulty of the task of contending with kingdoms of Satan. He must be poor in spirit, he must be meek—and he is both if his religion is worth much. Yet he must stand alone, if need be, against the world, opposing his puny strength to its might, and the strength of his conviction against its massive dogmatism. He must, that is to say, combine poverty of spirit and meekness with self-assurance and aggressiveness.

Any adequate discussion of this matter would fill up several issues of the Herald. There is just room to refer to the story of the prophet Jeremiah. Here was a man who embodied in himself these conflicts. Acutely aware of the reality of God, of His righteousness, wisdom, and love, he was also keenly conscious of his own weakness, deeply sensitive to the monstrous evils which dominated the life of his own generation, warmly alive to the possibilities for good of the life that was so sadly perverted. In him were combined the prophetic awareness of God, in all its piercing vividness, and an unusual development of self-consciousness, a strong tendency to introspection. It would be well worth while to spend the spare evenings of this winter in the study of Jeremiah's life with a view to finding out how he found an answer to the dilemmas with which, like all religious people, he was faced. It would even be worth while to take some evenings that were not particularly empty.

Here let it be said briefly, at the risk of being dogmatic, that at his best moments Jeremiah could see in his vision of God a guide to his action as a citizen of the unclean Jerusalem which appalled him by its corruption. He walked in this world, but he walked by the light of the eternal stars which shone unchanged far above him. High religion is the translation into action of the faith that the counsel of God is the only true wisdom even when it is scouted as folly by the wise men of Vanity Fair. The prophet is the man who can wait in patient confidence for the verdict of eternity.

Jeremiah could see in his own love for human life a promise of a greater love which could never let perversity triumph. He could never despair of Israel, even when he saw most clearly that the evils which Israel cherished must mean the destruction of the nation as he knew it. Civilization was doomed, but the love of God would find a way through a new covenant to build a better nation.

And Jeremiah, the tender-hearted, the man so deeply conscious of his own inadequacy that he rebelled more than once against the command to prophesy, came to know that his weakness was more than made up for by the divine strength. His poverty in spirit led him to the heavenly store of riches. His meekness led him to throw himself on God and thus to discover the firm foundation of the rock of ages.

It is, of course, in the New Testament and in the life of the Lord Jesus that we must find the complete answer to this problem of the reconciliation of the conflicts that arise from the religious view of life. But the very fact that Jeremiah had so hard a struggle to arrive at even a partial answer makes the study of his life of peculiar value to the thoughtful and therefore perplexed Christian in this terrible age.

off from their usual support, call for succor. Ours is practically a world-wide ministry.

While this is a distinctively Christian ministry, it is not confined to Christians as the objects of assistance. Our motto is "Giving by Christians for the needy, without distinction of race, color, or creed." We bear witness to Christ by serving all in the name of Christ. Our Christian relief work in China has preached more powerfully to non-Christians, both Chinese and Japanese, than many sermons. We are using established and tested and approved agencies, all of them vitally connected with the Christian church.

By this living witness to Christ through deeds of mercy and help, and by coming to the rescue of imperiled ministers and missionaries abroad, we are seeking to maintain that supra-national Christian fellowship which is our one best hope for the ultimate achievement of brotherhood and peace. Where support of the Christian movement in non-Christian lands is no longer possible from their normal bases because of the destruction, impoverishment, and political limitations arising from the present wars, the banner of Christ will be lowered in those outposts unless favored America comes to their aid.

A united effort by the church through its own accredited agents to meet this world-emergency, to relieve suffering, to save life, to hearten the despairing, and to preach the Good News of the Kingdom of Love must react in blessing upon the church itself. Not by mere individual giving, but by the corporate act of the body of believers exalting Christ and moving together in His name, there should come a new consciousness of His presence and leadership, a new faith and a new hope.

These truly Christian purposes justify our appeal for sacrificial and continuous giving by Christian people so long as the present conditions last.

WHAT MEN LIVE BY

HAROLD E. MAYO

In ancient mythology we read that all who would journey a certain way were asked the question, "What is it that walks on four legs in the morning, on two legs at noon, and on three legs at night?" The answer was man, who in the morning of childhood crawls on all fours, in the noontime of life walks erect, and in the weakness of age is aided by a cane.

Not only are there physical differences within the span of a man's life, but differences of attitude and conduct are evident as well.

In childhood, one lives by one's ideals. A constantly stimulated imagination paints upon the canvas of the vision a roseate future. In that future are goals and achievements, acting as alluring challenges to the budding powers of youth. One dreams of a career and idealizes the vocation for which one studies to fit oneself. The romance of marriage and home is premised by the ideal of a mate who will be a comrade along the way. Always man is looking ahead, eagerly stepping across the threshold of the future.

In middle life, ideals have been realized or disillusionment has set in. The romance of tomorrow has given place to the facts of the present. Then one lives by the habits that have been established during youth's quest for life. And often a good night's rest in preparation for the tasks of tomorrow is more attractive than the silvery sheen of a rippling stream in the moonlight. There are family responsibilities to be met. The present becomes an engrossing problem. Our lives are lived by the clock rather than the bugle note. One prays for strength with which to do the accustomed tasks and to meet the needs of one's life.

In old age, habits may become lax. Men retire from business and cease their active work. They may even become careless in the matter of personal attire. They no longer see visions as they did in the days of youth, but they sit by the fireside and warm their bones and dream dreams of yesterday. In life's twilight period, men live by their memories.

How splendid to have high ideals in youth, to spur one on toward distant goals and in the process to build habits that are so strong and sturdy as to make possible a worthy life in maturity! How fine to live by established habits of personal and family life which will store away for old age memories that are beautiful and precious!

One should so aspire and live that at the end of the trail in the garden of memories there shall be no unsavory odors of garbage and rottenness, but only the fragrance of flowers and the singing of birds.

AUTUMN IN NORTHFIELD

MILDRED C. BRADFORD

Would that every reader of the HERALD might be present in Northfield today, to share with me the grandeur of the colorings the near and far horizon brings to view. As this is not possible, let me transport them for a few minutes, that I may give them some of the high spots of fall in Northfield.

First, may I say I am at the foothills of one of our larger mountains, Garnet Rock, so named for the millions of minute specks of garnet stones assembled in the larger formation. There are several trails up the mountain, but I chose this one for its special contribution of color this morning. Starting on up, we pass through the well-known Cathedral Valley, where once towering pines made a haven of this valley. Owing to the nature of the pine, the short roots, spreading out over the surface of the ground rather than deep into the earth itself, the trees in this valley suffered a terrible loss in the fall of 1938 and there are only a few now standing. May we pause just to salute these few soldiers of Cathedral Valley.

I have found a nice smooth rock on which to sit and write. From my site here, I look far over the Connecticut River running wide in Northfield, though shallow, winding gracefully on, sparkling in the sunshine. On the one side rise the Green Mountains; on the other, our own chosen, Gun Mountain, Bear Rock Mountain, and Sugar Loaf, and in the center the barely visible peaks of the White Mountains. And then we return to the trail. There is nothing to break the silence of the morning but, now and then, the clear call of the bird on the wing, a wild rabbit or a chipmunk scampering to and fro, or the chimes ringing out the hour of the day from the big tower on the campus. Just beautiful solitude.

My eyes are resting now on a silver birch, adorned in a scarlet dress of leaves. Rising high into the sky, against the blue of the sky, the blue of the river—no, I do not think there are any words to give justice to this tree. Down the trail a way are orange, fire-red, peach-colored and golden-lemon trees, all doing their best to make my picture complete. And to the north I see a mass of brilliant trees, with here and there one yet unturned, a sweet scented pine, and the fairy evergreens, prominent in their contrast to their sister trees in color. In the lowlands are sumac and dogwood, along with the late fa

asters, and the winding clear brook. Gun Mountain looks as if the sun were casting its ray across it, and yet, as we hold to our scene, it is not the sun, but autumn come to stay awhile there. Someone remarked here the other day, "Call it autumn if you will, but I call it God." Isn't it true that "only God can make a tree"? Artists come to Northfield to reproduce in color and brushes what God has already painted. The trees here are to me like an everlasting symphony, a charm that will never fade in memory.

A little bit of heaven dropped down, and they call it Northfield.

What's in the Movies

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Lillian White

"The Great Dictator"

Charles Spencer Chaplin, who has been the wonder of the American screen for his uniqueness, his limitless imaginativeness, and his human sympathy, now reaches social maturity in "The Great Dictator." In this he pours out his great talent in an appeal to the human race for simple, humble compassion. Like the prophets of old, Chaplin has a message on his heart and he speaks out. Since this sense of social responsibility and sincerity is an almost unknown quantity in Hollywood, Chaplin shines like a light.

This serious introduction is not to say that "The Great Dictator" is not funny. It is packed full of choice bits of fanciful humor. How Chaplin ever thinks of so many things is the wonder; for example, flying upside down and not knowing it until his watch falls up instead of staying in his pocket; the microphone bending over like melting lead when Hynkel gives a tirade against the jews; the statues of Venus and the Thinker giving the Hitler salute; the coins the barber has swallowed rattling as if they were in his pocket; giving a shave to the tune of Brahms's "Hungarian Rhapsody."

As you have probably heard, Chaplin plays two parts. He keeps these so separate, in spite of the mustache common to both, you almost feel they are done by two people. There is the lovable little Jewish barber in the ghetto, which is in the line of Chaplin's previous tramp parts, derby and cane and all. Then there is his superb satire of Hitler called Adenoid Hynkel. This is killingly funny and deadly in its similarity and its success in making power look silly. This immortal characterization, if it can be preserved, will be a great piece of celluloid long after Hitler has gone the way of Napoleon and other power-hungry psychopaths. Sharp as is the satire, it is not bitter. Hynkel is more ridiculous and pathetic than hateful. His interpretative dance with the balloon world is fraught with beauty and meaningfulness.

The satire on Hitler is not on Hitler alone. It is on any man who thinks he is important. As Hynkel dashes from one foolish activity to another, sandwiching in a minute now and then to sit for his portrait and bust, he reminds one of the business or financial executive, and when he tests new ways of killing more efficiently, it is not only Hitler's army that is being satirized. These things will make many people vaguely uncomfortable, but they will give other reasons for not liking Chaplin's new film.

As strong as his Hynkel scenes are his poignant ghetto characters asking only to be let alone. Nothing could tell more about the bullying use of power than the picture of the columns of storm troopers converging upon the little barber from every direction. No words could be more eloquent than the complete silence of the little man as he sees his beloved barber shop go up in smoke. "The Great Dictator" is an appeal for all the exploited and persecuted peoples of the world, but especailly for the chosen race. It is for these that Chaplin pours out his heart. The last words of the film are "Hannah, can you hear me?"

Chaplin's last long speech has aroused much comment from the critics. He speaks not as the barber or the dictator but as himself. It is very startling and makes you feel a bit cheated, since you expect to hear the words of the barber. This to me is a mistake, though I sympathize with Chaplin for wanting to be sure his message gets across. He speaks for the first time in this film and language betrays him. If he had trusted to his silent art, I believe he could have made his last summarizing appeal stronger. To me, the philosophy of this last speech was not clear; for, while he adjures the soldiers to cease following their unnatural brutes of masters, he appeals for all men to unite to fight for a new world. Does he mean literal fighting? If so, how can we get away from the unnatural and brutal business of soldiering? But, whatever it is that Charlie Chaplin calls for by way of method, there can be no doubt about his great compassion for all the humble peoples of the world who suffer at the hands of those who take power, and no doubt about his faith that such oppression cannot go on forever.

Everyday Living

ACCEPT LIFE

★

Joseph Fort Newton

"I accept the universe," was a saying of Margaret Fuller, in her brave, buoyant manner. Some of my readers may have been reading her life-story, only recently told.

When Thomas Carlyle heard of her remark, he said, "Gad, she'd better!" Of course, but a great deal depends on how we accept life, in what spirit, in what faith.

One can accept the universe, or our little part of it, gladly, graciously, even gratefully, as Margaret Fuller did; or gloomily, growlingly, as Carlyle seemed to do.

It is the difference between happiness and unhappiness. For Margaret was happy, despite thwartings; and she went down with her child in her arms, in a shipwreck off Long Island.

In any case, we have a lot of accepting to do. We did not ask to be born. We were not allowed to select our parents, our race, our color, our sex, or the age in which we live.

Not even our religion. If we had been born in Arabia, we should be followers of Islam; if in China, disciples of Confucius. Nor did we choose to be born rich, or in poverty.

These things, and many others, were arranged for us before we were born, without knowledge, much less our consent. They were fixed for us by forces and people beyond our control.

Hands long since fallen into dust decided much of the setting of our lives. We did not determine our physical or mental outfit, whether we were to be frail or strong of body.

Thus we have to accept life as it is, take it for what it is, on faith that it "means intensely, and means good," or reject it and throw it away. Which we do is literally up to us.

Men are of two kinds, the accepters and the rejecters of life; the conquerors or the complainers. It is a thrilling adventure, and to make beauty out of life is the only success.

PERSONS

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Bishop G. Bromley Oxnam announces, Bishop Francis J. McConnell concurring, the appointment of Rev. Thomas R. Burns, for ten years pastor of Grace Methodist Church, St. Johnsbury, Vt., to Union Methodist Church, Fall River, and the appointment of Rev. Albert D. Parker, for six years pastor of Chestnut Street Methodist Church, Portland, Maine, to First Methodist Church, Albany, N. Y., succeeding Rev. F. M. Hagadorn, who goes to St. Johnsbury. These appointments are effective November 3. The vacancy at Union Church, Fall River, was occasioned by the election of Rev. Ralph Stoody as director of the Publicity Bureau of the General Conference Commission on Public Information.

The Methodist Church at North Grosvenor Dale, Conn., has suffered a severe loss in the sudden death of Mrs. Zilpha Towers while she was attending a Woman's Christian Temperance Union convention at Waterbury, Conn., on October 15. Even though seventy-three years of age, Mrs. Towers was very active in every department of the church and was the president of the newly organized Woman's Society of Christian Service. She is survived by her husband, Jesse Towers; two daughters, Annie and Doris (Mrs. J. K. Thompson); four sons, Harold, Everett, Philip, and Kenneth; and six grandchildren. Funeral services were held at the church in North Grosvenor Dale, the pastor, Rev. G. Albin Dahlquist, officiating.

Rev. Ernest W. Robinson, superintendent of Portland District, Maine Conference, is undergoing treatment at the Maine Eye and Ear Infirmary in Portland.

Rear Admiral Harry E. Yarnell, Rtd., formerly in charge of the American fleet in Far Eastern waters, heads the recently organized American Committee for Chinese Industrial Cooperatives, as chairman of its executive board. Admiral Yarnell regards the Chinese Industrial Cooperatives as "one of the most vigorous democratic movements in the world today." Several Methodists are among the sponsors of the new committee. They include Miss Dorothy McConnell, a member of the executive board, and Mrs. Welthy Honsinger Fisher, Rev. Walter B. Foley, and Bishop Herbert Welch on the advisory board.

Rev. Daniel W. Justice, Boston University School of Theology '25, has been appointed to Trinity Methodist Church, Washington, D. C., after a six-year pastorate at Govans Methodist Church, Baltimore, Md.

Rev. William J. Smith of 909 Roosevelt Avenue, Pawtucket, R. I., will be ninety-eight years of age on Sunday, November 3. Mr. Smith has been a reader of Zions Herald eighty-two years and a subscriber sixty-nine years. He was in the pastorate of the New England Southern Conference fifty-one consecutive years, and is the oldest living alumnus of Wesleyan University, from which he was graduated in 1870.

Rev. Oscar L. Simpson, for the last twelve years prominent in the editorial field of the Board of Christian Education of the former Methodist Episcopal Church, South, with headquarters at Nashville, Tenn., has reentered the pastorate, having been appointed to Emerald Avenue Methodist Church, Knoxville, Tenn., in the Holston Conference.

Mrs. William B. Norton, whose late husband, Rev. William B. Norton, was a member of the Rock River Conference and for many years the religious editor of the *Chicago Tribune,* died recently in San Francisco, Cal., where she had been making her home with her son, Fred. Her daughter, Mrs. Stanley W. Clemes, is a Methodist missionary in India.

Chancellor David Shaw Duncan of the University of Denver, retiring at the close of the present academic year, will be succeeded by Caleb Frank Gates, Jr., at present assistant dean and assistant to the director of admissions at Princeton University. Dr. Gates will join the University of Denver staff on January 1, 1941, and serve as vice-chancellor until Chancellor Duncan's retirement.

Eight missionaries and three missionary children of The Methodist Church, all serving in the northern Belgian Congo, Africa, arrived in New York City, October 18, on regular furlough. They came from Cape Town by freighter. These missionaries were in the Congo under the former Methodist Episcopal Church, South. They are: Dr. and Mrs. William B. Lewis and their son William, Rev. and Mrs. Alex J. Reid, Rev. and Mrs. Joseph H. Maw, the Misses Ethel and Ella Ruth Stilz, Miss Flora Foreman, R. N., and Miss Lorena Kelly.

Rev. Charles H. Draper, formerly pastor of Congress Street Methodist Church, Portland, Maine, and of the church at Westbrook, Maine, has moved from Sycamore, Ill., to Chicago, where he was recently appointed to Ingleside Avenue Church.

Dean Lynn Harold Hough of Drew Theological Seminary was the noonday preacher at King's Chapel in Boston last week. Dr. Hough visited the Wesleyan Building, including the Herald office, during his stay in the city.

Mrs. William Osborn, wife of the pastor of Covenant Methodist Church, Worcester, is seriously ill at the Worcester City Hospital.

Rev. and Mrs. Charles H. Stackpole of Melrose are leaving on Tuesday of this week, by automobile, for Florida, where they expect to spend about a month. They will make their headquarters at Lakeland.

A cablegram to the Board of Missions and Church Extension from Bishop John Gowdy announces his safe arrival in Foochow, Fukien, China, on October 4. He had returned from America following the General Conference and a number of speaking engagements in this country.

Rev. M. W. Clair, Jr., for the last four years professor of practical theology at Gammon Theological Seminary, Atlanta, Ga., has been appointed to St. Mark Methodist Church, Chicago, Ill. He succeeds Rev. S. H. Sweeney, who followed Bishop L. H. King in the pastorate of St. Mark's Methodist Church, New York City.

Rev. Frank W. Gray of Warwick, R. I., is supplying the Hillsgrove church, which was left vacant by the removal of Rev. Edwin S. Richardson to California.

That indefatigable worker, Rev. Alfred Woods, ninety-three years old last August, has had another book published in St. John's, Newfoundland, where he now makes his home. In this volume of 140 pages, under the title "Meditation," Mr. Woods has brought together some "devotional thoughts with praise and prayer, for the quiet hour, for all who care," including

three of his own sermons, "The Still, Small Voice," "The Pearl," and "From Olivet to Calvary." The mental and physical vigor displayed by Mr. Woods is a constant source of marvel to his friends in Massachusetts, where he preached for many years and where he now makes frequent visits. Only last week he arrived for a stay of about two months. As usual, he is making his headquarters at 64 Lincoln Avenue, East Saugus.

Burr Hupp has severed his connection with *The Christian Advocate,* Central Edition, after two years as associate editor. He plans to complete his work for the doctorate of philosophy at Northwestern University.

Colonel Benjamin O. Davis, promoted last week to brigadier general of cavalry, is the first Negro to be advanced to the grade of general officer in the United States Army. He will command a brigade of Negro troops.

EVENTS

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A special session of the New England Southern Conference to consider property interests will be held at Trinity Union Church, Providence, R. I., November 14, beginning at 10 A.M.

Gandhi has suppressed his newspaper, *Harijan,* says an Associated Press dispatch from Bombay, as a protest against a government request that "no account of incidents leading up to civil disobedience by Vinoba Bhave and no report of his speeches should be published without previously referring them to the chief press adviser at Delhi." In the Indian nationalist campaign of civil disobedience, Mr. Bhave took the lead in defying the law and as a result was recently sentenced to three months in prison.

Thirty-seven churches—Methodist, Baptist, Episcopal, Presbyterian, Lutheran, United Presbyterian, Evangelical, Congregational, Church of the Brethren—and the Young Men's Christian Association in Germantown, Mt. Airy, and Chestnut Hill, Pa., are uniting during October and November in a "Call to Worship" to the people of the community urging everybody to join in the worship of Almighty God in the churches of the neighborhood. For seven Sundays the ministers are preaching on the same themes at the morning services. The subjects announced are: "The God We Worship," "The Christ We Believe In," "The Spirit We Live By," "The Prayer We Offer," "The Commission We Obey," "The Bible We Read," and "The Church We Build."

Northwestern University's Scott Hall, erected and endowed with funds raised by popular subscription as a tribute to President Emeritus Walter Dill Scott, was dedicated last month in a brief ceremony conducted by President Franklyn B. Snyder. The new building, fronting on Lake Shore Drive and costing $750,000, will be used as a student center and community auditorium.

The Women's Hospital, connected with West China Union University, Chengtu, was completely destroyed in a fire which followed a Japanese air raid in August. The superintendent of this hospital is S. H. Liljestrand, M. D., missionary of The Methodist Church. "The fire which destroyed the Women's Hospital destroyed all of my cystoscopic and electrotherapeutic apparatus and the accessories of a general gynecological clinic," writes Dr. Liljestrand. "Fortunately, I had loaned a cystoscope to the Men's Hospital a block away. Also, the radium was saved, being in a patient that night. The patient was ambulatory. She went to a Chinese hotel because of the fire. In the morning, her honorable husband informed us of her whereabouts and the radium was recovered! I still have only fifty milligrams—but that is a mighty help."

The cornerstone of the Henry Pfeiffer Memorial Library on the campus of MacMurray College, Jacksonville, Ill., was laid on Founders' Day, October 17, which marked the ninety-fifth anniversary of the beginning of the college. On the same day the board of trustees of the college approved an agreement between Centenary Methodist Church and MacMurray College by which MacMurray College assumes control of the church property, including both the church and the parsonage. Centenary Church is located immediately adjacent to the college campus and will be used for the regular chapel services. The Centenary congregation reserves the right to use the church for its regular services. The college is obligated to maintain the property, but is privileged to renovate the church as it sees fit.

The Advisory Committee of each of the three divisions of the Board of Education will meet on December 18, and the Executive Committee of the board on December 19, in Nashville, Tenn.

An Area program of Christian education is being set up in the Des Moines Area, with Rev. Frank A. Lindhorst, for some years director of Christian education for the Midwest Region of the Board of Education, in charge. Policies are being determined and plans formulated by an Area Commission of Christian Education composed of one pastor, one district superintendent, and one layman from each of the four Annual Conferences of the Area. Dr. Lindhorst's office will be in the Old Colony Building, Des Moines, Iowa. Bishop J. Ralph Magee regards this education program as "one of the greatest forward steps taken by Methodism in Iowa in many years."

With Our Writers

Walter Brooks Foley, Manila, P. I.; minister of the Union Church.

F. W. Boreham, Melbourne, Australia; preacher and essayist, author of a long list of volumes.

R. Emory Beetham, Melrose; Methodist minister, member of the New England Conference.

J. Arthur Gibson, Cambridge; vice-president of the Simplex Wire & Cable Co.

Edgar Sheffield Brightman, Newton Center; Borden Parker Bowne professor of philosophy in Boston University.

W. Barnard Smith, Brookline; secretary of the Massachusetts Prohibition State Committee.

Lester S. Ivins, Defiance, Ohio; Conference lay leader of the Ohio Conference and a member of the General Board of Lay Activities, representing the Cincinnati Area.

Harry W. Worley, Foochow, China; Methodist missionary.

William L. Stidger, Boston; preacher, professor, poet.

Herbert Welch, New York City; chairman of the Methodist Committee for Overseas Relief.

Harold E. Mayo, Winchester, N. H.; minister of the Federated Church.

Political Page

An open forum, "Why I Am Going to Vote For—," appears beginning on page 1040. Four parties are represented. We tried without success to secure someone to speak for the Communist Party. Two or three persons that we approached intimated that the "red hunt" would make it difficult to get a member of that party to participate in the discussion.

Why I Am Going to Vote for—

(Continued from page 1040)

investments, and savings; National Labor Relations Board favoritism and tyranny; the suppression of the press and radio; undue and exorbitant increase of taxes; excessive growth of bureaucracy; invasion of states' rights; and the further culmination of many other unsound ideas and theories of the same caliber.

I am going to vote for Wendel Willkie because it is time to discontinue those paternalistic methods that have softened the moral and spiritual fiber of the nation by preachments that rugged individualism and advancement through personal hard work and thrift are a thing of the past. We must again begin to practise those virtues taught by our forefathers if we are to continue as a great people and a great nation.

I am going to vote for Wendell Willkie because I believe he is the man of the hour to lead us out of the slough of despond into which we are slowly but surely sinking. I believe he will take the nation into his confidence in working out our many and varied problems, and promises made by him will be fulfilled. He is a man who has come up from the people and by dint of hard work both physically and mentally has made a success for himself. His experience as a worker, as an employer, as a business man, as an educator, as a lawyer, as a soldier, should preeminently fit him to lead this nation away from the path of defeatism back to the road of forward-looking, sound, and sensible government of the people, by the people, and for the people, with unlimited prospects for renewed and continued growth of our national life both materially and spiritually. To that end I believe he will muster the best brains of the country to advise with him and with mutual cooperation undertake the monumental task which confronts us as a nation.

NORMAN THOMAS

EDGAR SHEFFIELD BRIGHTMAN

Why vote for Norman Thomas? I do not vote for him on partizan grounds; I am not a member of the Socialist Party. Nor do I vote for him because I think he has a chance to win. The band-wagon complex does not interest me. I do not aim to be on the winning side; I aim to be on the right side. But I believe that the right side in the long run wins; hence in voting for Norman Thomas I am voting for a just world for my children's children, knowing full well that no vote of any sort would lead to a just world beginning with January 1, 1941. I vote for Thomas because he ought to win, and because, if his principles—or something like them—do not win sooner or later, the world faces an unending series of wars and cataclysms.

Is free competition the solution? This is a cutthroat war of all against all. Is controlled competition the way out? This is a constant fight between business and government, as witness the present campaign. Is dictatorship the road to justice? Germany, Italy, Russia, with freedom in ruins, are the answer. All the signs of the times point to democratic socialism.

To be more specific:

1. Norman Thomas deserves my vote because he is a man of high ideals and consistent practise. He has never failed in devotion to the rights of the worker, the exploited, the defenseless. His mistakes of judgment have not been due to cowardice or to disloyalty to his principles.

2. He has been a consistent pacifist. In 1917 he refused to approve the war. He is now engaged in showing the dire consequences of a policy that would involve the United States in the present war. He is the only candidate whose principles and practise are fully satisfactory to a pacifist who looks beyond the immediate situation to long-run consequences.

3. He advocates the social ownership of the means of production and distribution as a goal of economic policy. The present competitive system is a source of class conflict, war, unemployment, and greed. Where social ownership enters in, as in cooperatives, public ownership of roads, water supply, public utilities, the post office, etc., there is usually greater efficiency, more just distribution, and more human happiness. To say that socialism would be corrupt because administered by politicians is to distrust democracy and to forget that the chief temptations to corruption lie in the profit system.

4. Thomas advocates a social order in which the profit motive is replaced by such incentives as social security, cooperation, and the joy of work. We already have non-profit institutions in government bureaus, schools, colleges, hospitals, and churches, where this motivation prevails. Why not extend it?

5. Thomas favors private ownership of property for use rather than for exploitation of others. Thus socialism would develop the better aspects of individualism while repressing the worse. He does not favor such absurdities as the equal distribution of property or equal incomes for all, which are a caricature of socialism.

6. Thomas favors the method of peaceful, gradual democratic socialism. He would introduce and maintain socialism by democratic majority rule not by dictatorship, just as capitalism is now maintained by law and majority rule. If it be urged that socialism could come only by violence, this means that the owning classes would refuse to abide by a democratic decision if the people voted for socialism. This is one more argument against capitalism rather than an argument against socialism.

Since Thomas seems to me sound in character and in principles, I shall vote for him.

ROGER W. BABSON

W. BARNARD SMITH

The "solid South"—solidified eight years ago in time of civil strife! On great political need in this country for three quarters of a century has been a new non-sectional issue that should obliterate Mason and Dixon's line and unify the electorate, or at least sharply divide it, as was the case in 1860. Has there been any great political issue for voters to consider, except that of woman suffrage, which the Prohibition Party was first to advocate, since the question of slavery was settled? Questions relating to economics, upon which our campaign orators have so much to say and our editors so much to write, are problems, not issues which have need to be settled by experts in government and finance, not by the electorate as a whole.

We are living in a time of international crisis such as this country has never been through before. Mr. Babson, in his book entitled "Coalition or Chaos," argues that in times of crisis like the present one we need to forget party labels, especially meaningless old party labels, and to unite in a coalition government, as has been done in England. Such a unified government is impossible under the leadership of either of the old parties. Has there ever been a campaign since the days of Abraham Lincoln so filled with personal bitterness (is "hatred" too strong a word?) as is the present one? If Mr. Babson has said that, if he should be elected President of the United

(Continued on next page)

South Methodist Church, Manchester, Conn.

erected in 1925 for society founded in 1790

50th Anniversary

The anniversary of 150 years of Methdism in Manchester, Conn., was celebrated y the South Methodist Church during the veek of October 6-13. The observance beıan with a service of holy communion n the morning of October 6. The mesıge of the evening was brought by Bishop . Bromley Oxnam, whose subject was Create and Conserve." Guests at this serice were members of the North Methodist Church in Manchester and of the Burnside Church in East Hartford.

The anniversary banquet was served on Vednesday evening, October 9, with forıer pastors and their wives as guests. The ninisters honored were Rev. J. I. Bartholonew, 1899-1900; Rev. William H. Bath, 915-18; Rev. G. G. Scrivener, 1919-21; Rev. oseph Cooper, 1922-27; Rev. R. A. Colpitts, 928-32; Rev. L. C. Harris, 1933-34.

An historical service was held on the folowing Sunday morning, when Rev. Earl E. tory, pastor of the church, reviewed its istory and called attention to the privileges nd responsibilities of present-day members. A fitting part of this service was the recepion of new members.

In the afternoon, memorial services for he Methodist clergymen buried in Manhester were held at each minister's grave, nd flags of the cross placed thereon. The ninisters thus remembered were Rev. Edwin . Stanley, Rev. Charles A. Stenhouse, Rev. Henry H. Martin, Rev. Van Rensselaer Osborne, Rev. Roger Albiston, and Rev. George H. Rogers.

Bishop Herbert Welch of New York, hairman of the Methodist Committee for Overseas Relief, was the speaker of the eveing. Rev. Leonard C. Harris, superintenlent of the Norwich District, offered prayer.

The anniversary services were given an ıpward lift by the musical program provided y the South Church Choir and the Cecilian Club, both directed by Clifton C. Brainerd.

An anniversary gift to the church was the ewter communion service used there prior o 1907, which had become the property f A. Willard Case. It was restored to South Church in an old Belgian cabinet, the gift f Mrs. A. L. Crowell and Mrs. J. N. Viot n memory of their parents, Mr. and Mrs. A. Willard Case.

Methodist history in Manchester began n 1790 when the first sermon was preached by Rev. George Roberts. This occurred at the home of Thomas Spencer on Spencer Street, now Hartford Road. The town was then a part of East Hartford. The first Methodist society was organized in August, 1790, in the home of Mr. Spencer. Methodist preaching has continued in the town without interruption since that early date.

The first meeting house was erected in 1794 near the home of Mr. Spencer. It is recorded that Bishop Francis Asbury, first American bishop of the church, preached here to a vigorous and growing congregation.

The Burnside Methodist Church in East Hartford was originally a part of the first church organized in the home of Mr. Spencer. The same is true of the Methodist

Blackstone Studios, New York

Earl E. Story

pastor of south church, manchester, conn.

Church in the north part of the town of Manchester, which had its separate establishment in the year 1851.

The Methodists were well established in Manchester in the early years of the nineteenth century. By the middle of the century a new and larger meeting house was much needed. The present location was secured in 1853, and a new church building was dedicated on November 9, 1854. The membership had greatly increased by this time. The present parsonage was built in 1863-64 during the pastorate of Rev. E. S. Stanley. The greatest revival meeting in the history of the church occurred during the pastorate of Rev. Eben Tirrell in 1883-85. One hundred forty-six persons were received into membership as a result of these meetings. Several of those persons are still active in the church. The total membership was near the four hundred mark about this period.

The church continued to prosper in the years that followed. By this time it was one of the leading churches in the Conference.

During the pastorate of Rev. W. H. Bath, 1915-18, the church began accumulating a fund for the erection of a new edifice. This had long been a dream of a loyal and faithful member, A. Willard Case. This dream saw its fulfilment under the pastorate of Rev. Joseph Cooper, and the present building was dedicated on November 1, 1925. Thus South Church celebrates the 15th anniversary of the dedication of this building along with the 150th anniversary of its founding.

The cost of the present building, with furnishings, approximates $340,000. The present membership is 1072.

Why I Am Going to Vote for—

(Continued from preceding page)

States, he would call to his cabinet the best men to be found, regardless of party label (provided, we suppose, they are in sympathy with the aims and ideals of the Prohibition Party; and many such men and women can be found among the followers of both Mr. Willkie and Mr. Roosevelt).

Mr. Babson has much to say in regard to the economic situation, now uppermost in the minds of so many. He points out that, while the total gross income of our nation in 1939 was 68½ billion dollars, the amount spent that year on crime, liquor, gambling, and other commercialized evils amounted to 15 billions—a terrible waste! "Yes, and more than a waste," says Mr. Babson, "because this huge sum was used to undermine the health, employability, and character of our people." Further, he says, "the standard of living of our people depends, not on the nation's total gross income, about which the two major parties talk, but on the *net* income. What we have in food, clothing, and shelter depends upon the 68½ billions *less the 15 billions.*" Yet the New Prohibition Party is the only party that is fighting this waste of 15 billions.

Mr. Babson would use this 15 billions, now worse than wasted, to train the unemployed to be more employable, and to help small business men to employ more people.

The Prohibition Party in its national platform calls for a "spiritual awaken-

ing." While it is not the function of civil government to "make men moral by law," as it is so often charged this party is trying to do, it is, as a great jurist has said, "the function of government to make it easy for men to do right and hard for them to do wrong." Licensed gambling, the sale of alcoholic liquor, and other commercialized evils make it hard for multitudes of men to do right. The Prohibition Party, therefore, stands behind the churches and all other agencies which put *righteousness* before *expediency*.

As to the oft-repeated objection, "You can't win; you're throwing your votes away," we answer that we are the only party that is headed in the right direction. If we disband, who will carry on? Only a party in power pledged and determined to enforce such a law can make a "prohibition" law effective.

Philadelphia Letter—

BISHOP RICHARDSON WELCOMED BACK

NEW JERSEY CONFERENCE SESSION—SUPPORT FOR CONSCIENTIOUS OBJECTORS—MISSION BOARD REMOVAL

PHILADELPHIA, PA., OCTOBER 14.—As an opening fall feature of the Philadelphia Preachers' Meeting, a warm welcome back was extended to Bishop E. G. Richardson, now beginning the final quadrennium of his active episcopal supervision. A largely attended luncheon greeted him at the Robert Morris Hotel. Rev. Roy N. Keiser, superintendent of the Northwest District and senior member of the cabinet, presided. The bishop was welcomed back on behalf of the cabinet by Rev. W. Galloway Tyson of the West District; on behalf of the pastors, by Rev. Leon T. Moore of Calvary Church. He was praised for the quiet effectiveness of his leadership, his democratic spirit, and his sense of fairness and sympathy. Rev. William H. Ford of Mt. Airy Church presented similar cordial sentiments for Mrs. Richardson. The blessing was pronounced by Rev. Samuel W. Purvis, who for nearly a quarter of a century has written the Saturday sermon in the Philadelphia *Evening Bulletin*. The new quadrennium has started under favorable auspices.

* *

Bishop Richardson presided over the New Jersey Annual Conference at St. Paul's Church, Atlantic City. The Conference recommended all help for Great Britain short of war, and promised full support of conscientious objectors through the pastor and lay member of each charge.

"No greater challenge can be found anywhere than within our own gates," declared Rev. Thomas S. Brock of the Trenton District in his composite report for the four district superintendents. "Thirty thousand miles a year is the average mileage for each superintendent," he asserted. "In 125 miles from north to south and 60 miles from east to west, we have nearly 400 churches, with a membership of over 80,000. Every type of church will be found, from the rural to the city, including industrial, suburban, tourist, and mission churches. The day of the 'protracted meeting' may be over, but the spirit of evangelism is being protracted into all the areas of life. Prince-Albert coats and white ties may be out of style for the clergy, but personality remains, and the church moves forward to meet the transitions."

Dr. Brock, who joined the New Jersey Conference in 1896, was transferred to Calvary Church, Lake Worth, Fla. He has also served as professor of homiletics and practical theology at Temple University School of Theology. Rev. W. Rolland Raver of Central Church, Atlantic City, succeeded him on the Trenton District. On the New Brunswick District, Rev. Leon Chamberlain retired, and was succeeded by Rev. Albert L. Baner of Vineland. Rev. Kenneth R. Perinchief, the pastor-host, went to Red Bank. The 1941 session will be held at Asbury Park.

* *

The Conference Board of Education, under the leadership of Miss Elisabeth D. Eggleston, began its fall program with a retreat at Calvary Church, addressed by Rev. Edgar C. Smith of the Pennsylvania Baptist Convention, Rev. W. E. Wefer of the Philadelphia Presbytery, and President W. Brooke Morgan, Jr., of the Conference Youth Council. The new educational set-up in the churches is being rapidly completed. Several leadership training schools have been opened, including the Central Bible School.

A number of our Methodist youth have previously signed up with our Peace Commission as conscientious objectors. Full backing has been promised for such decisions. For the counsel and moral support of all Methodist conscientious objectors, a Peace Fellowship has been formed, headed by James H. Lloyd of Bywood Church, Upper Darby, Pa. Biweekly meetings are being held.

* *

With deep regret Philadelphia will lose the offices of the former Board of Home Missions and Church Extension by the staff removal to New York. Since March, 1915, the board has occupied the Wesley Building at 17th and Arch streets, with its Robert Morris Hotel, a fine temperance hostel, its 15,000 square feet of office space for the board exempt from taxation, its convenience of access and accessories. Income from rentals have paid for it completely, so that it is now owned by the board. The removal to New York, it has been estimated, may mean an increase in expenses of at least $25,000 and probably of $40,000. The members of the staff are very highly esteemed and greatly beloved. They have made an invaluable contribution to Philadelphia Methodism.

* *

Williamsport-Dickinson Seminary and Junior College opened its ninety-second year with an increased enrolment of more than 400. Professor Norman W. Guy of Drew University gave the matriculation address. Among the faculty additions is Miss Wilma Tyson, who is the daughter of Dr. Tyson, superintendent of the West District. She will teach speech and dramatics. President John W. Long has been honored by Western Maryland College with the degree of doctor of laws.

* *

Despite poor weather, attendance this summer at Ocean Grove, N. J., according to Rev. George W. Henson, president of the

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association, had an increase over the 1939 season of more than 5000 for campmeeting and more than 16,000 for the whole season. The campmeeting preachers were unusually effective: E. Stanley Jones of India and E. G. Homrighausen of Princeton Theological Seminary.

* *

All four district missionary seminars on the Madras findings proved exceedingly stimulating. At the South District seminar at West Chester, Pa., Rev. Ralph Emerson Davis of St. Mark's Church, Brooklyn, urged pastors to go into the homes of the unchurched "almost like truant officers" and impress upon them the strategic importance today of the church.

* *

Rev. Edward H. Brewster, who leaves Mahanoy City, Pa., for Main Street Church, Nashua, N. H., in exchange with Rev. Johnson N. Armitstead, came from the Maine Conference in 1924. For thirteen years he served as the Philadelphia Conference director of religious education and as such rendered strong and diligent service. He is an able preacher, with marked social sympathies.

* *

Rev. William C. Skeath of Haws Avenue Church, Norristown, Pa., is the author of "The Joyful Mystery," which has just been published by the Westminster Press of the Presbyterian Board of Christian Education. It is a non-technical, non-theological treatment of the incidents of the first Christmas. Dr. Skeath, who is the president of the Philadelphia Preachers' Meeting, has reconstructed the Christmas background in history, tradition, and literature. These devotional meditations are very stimulating.

* *

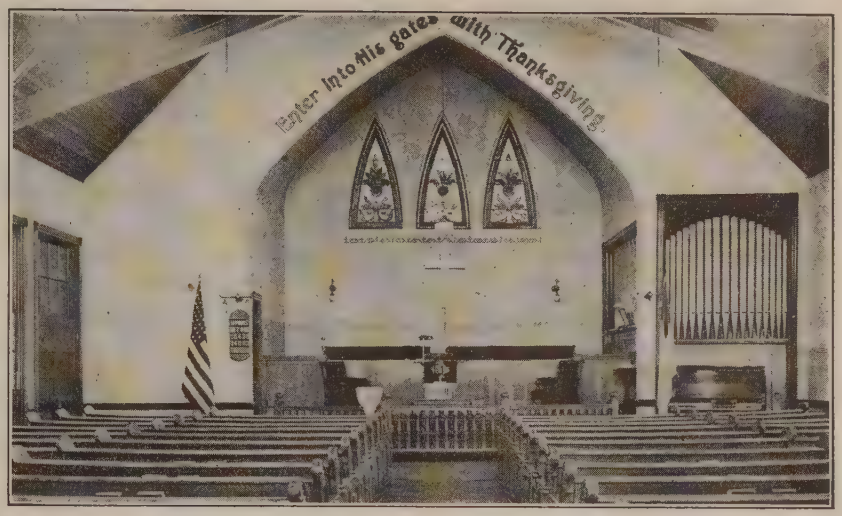
Albert W. Cliffe, genial layman from Frankford Avenue Memorial Church, served again with large success as director of music and young people's activities at the Highland Park Campmeeting, Sellersville, Pa., where he was instrumental in bringing many young people to Christian commitment. The encampment is under the auspices of the Eastern District of the East Pennsylvania Conference of the Evangelical Church.

* *

Mrs. William E. Shappell of First Church, Roxborough, who has been president of the Conference Woman's Home Missionary Society, was elected president of the new Conference Woman's Society of Christian Service. Her son, Rev. John E. Shappell, graduated in June from Drew and sailed in July as one of our newly commissioned missionaries in South America.

* *

Dr. George L. Morelock, secretary of the Board of Lay Activities, gave four days of information and inspiration to the Philadelphia Conference at lay conferences at Coatesville, Pottstown, Bethlehem, and Media. With clarity and conviction he interpreted the obligations and opportunities of lay activities and aroused the officiary of the charges represented to the possibilities of their task. John T. Carson, the Conference lay leader, is the brother of Mrs. Charles Wesley Burns. Charles Daniel Brodhead.



Prayer Cross Presented by Young Adults

The members of the Young Adult Assembly of People's Methodist Church, Haverhill, opened their season of activity by giving to the church a new "Prayer Cross," which was dedicated September 15. The cross is electrically lighted, having five changes of red and white lighting. During the summer the church was painted outside, all the church signs were changed, the vestry, primary department, and kitchen were redecorated, and the stained-glass windows were rewired and repaired. The work was done by the men and women of the church, in anticipation of the visit of Bishop G. Bromley Oxnam, October 27, for the fiftieth anniversary celebration. The pastor is Rev. John E. Collier.

Rural Fellowship Conference

The Methodist Rural Fellowship, a new organization designed to further Methodism's part in Christianizing rural America, has announced the following program for its Mid-Western Conference, November 6.

3 P.M., Rev. J. Ross Jackson, pastor at Miami Parish, Ind., chairman—"An Adequate Ministry for an Adequate Church": symposium—(a) "The Leadership," by Dr. Rockwell C. Smith, professor of rural church at Garrett Biblical Institute; (b) "The Program," by Rev. Henry Meyer, pastor at Moores Hill, Ind.; (c) "The Support"; panel forum discussion.

4.30—Address, "The Purpose and Functions of an Annual Conference Town and Country Commission," by Dr. A. H. Rapking; discussion.

7 P.M., Dr. O. F. Hall, professor of educational sociology and associate in rural life studies at Purdue University, chairman—Service of worship, led by Rev. Harold Wintermute, pastor at Plymouth, Ohio.

7.15—Address, "The Rural Church Finds Its Voice," by Rev. Ralph L. Williamson, secretary of the Rural Institute for Religious Workers, Ithaca, N. Y., and president of the Methodist Rural Fellowship.

8—Business session.

8.45—Concluding address, by Dr. A. J. Walton.

All sessions will be held in the Wesley Foundation Building at Purdue University, Lafayette, Ind. They will immediately precede the conference of the Christian Rural Fellowship and the beginning of the American Country Life Association Conference, on November 7. The program for these latter sessions may be secured from the American Country Life Association, 297 Fourth Avenue, New York City. Further information about the Methodist Rural Fellowship may be obtained from the secretary, Philip N. Pitcher, at R. F. D. 2, Oxford, N. Y.

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Bangor District Letter

JOHN G. ROGERS, Superintendent

"My days are in the yellow leaf." So sang Lord Byron; and while there may be a truism in this reference, if we know the right interpretation we can truly say our days are not only in the yellow leaf but in the orange and brilliant scarlet maple, the pine, spruce, and hemlock—indeed, in all the glorious aurora of color, fascinating beyond degree. The sights of northern Maine at this season of the year beggar description. Byron saw his life in a melancholy strain of thought. We see life in the promise and hope of a more glorious future.

Since last Conference an effort has been made to build the Bangor District into a more compact whole, for the operation of the church work throughout the district as a unit is well-nigh impossible. Eight circuit divisions or groups were erected, each with a leader. Group meetings have been held with an average attendance of eighty officials and friends of the churches. The following leaders have done an excellent piece of work in assisting the superintendent to promote efficient, informative, and inspirational hours during both afternoon and evening sessions: Group I, Rev. H. S. Thomas, Guilford; Group II, Rev. R. L. Hart, Bangor; Group III, Rev. A. G. Christopher, Old Town; Group IV, Rev. H. S. Aldrich, Brewer; Group V, Rev. E. N. Hubbard, Columbia Falls; Group VI, Rev. Ernest Heywood, Calais; Group VII, Rev. R. W. Brown, Houlton; Group VIII, Rev. C. D. Wentworth, Presque Isle. The Woman's Society of Christian Service, the Board of Education, World Service and Missionary Cultivation, Membership and Lay Evangelism, were the themes discussed by each group. Local pastors within the groups, together with outside speakers, gave thoughtful, earnest, and exhaustive treatment to these themes. So helpful were the eight gatherings that, at the request of those attending, the groups were organized for future work. This overflow of interest resulted in one of the best district conferences in recent years. This conference was held at Guilford, and the program reached a high point of enthusiasm under the missionary leadership of Drs. F. T. Cartwright and R. E. Brown, representing the general Board of Missions and Church Extension.

In a former issue of ZIONS HERALD there appeared a detailed account of an exceptionally fine campmeeting at Jacksonville. It is hoped that a new lighting system may be in operation for the campmeeting of 1941.

An earnest effort is to be put forward to secure at least 100 new subscribers to ZIONS HERALD on Bangor District, taking advantage of the offer now being made for a new subscriber to receive the HERALD for one year plus a copy of the new Discipline.

Sickness has not been absent from the parsonage homes of the district even during the vacation months, Mrs. Edith Tewksbury of Woodland having been a patient in the hospital at St. Stephen, N. B., and Mrs. P. W. Walker of Orrington at the Eastern Maine General Hospital in Bangor. I am happy to say that Mrs. Tewksbury is now quite well and Mrs. Walker is making rapid improvement toward recovery.

Changes since Conference find Rev. Ralph H. Winn vacating his charge at East Corinth and taking up the task laid down by John Dunstan at Falmouth Foreside. Mr. Winn expects to finish his college course at Bowdoin while in the pastorate of his new charge. Rev. W. M. McLaughlin, having done a monumental piece of work during the summer on the Penobscot circuit, is now pastor at Corinth and East Corinth. I sincerely regret to have to announce that Mr. and Mrs. McLaughlin have met with a sorrow in the loss of their infant son. On the other hand, joy and gladness came to another young minister and his wife, Rev. and Mrs. Gordon Newell, in the birth of Judith Anne. Mr. Newell, while pastor of the Mattawamkeag and Howland churches, is pursuing his studies at Bangor Theological Seminary.

Rev. Robert E. Burt has been transferred from the Dixmont circuit to the Newport church by appointment of Bishop G. Bromley Oxnam and Rev. A. A. Callaghan.

Church anniversaries continue to be observed within the district, and it is the sincere desire of the superintendent that an annual observance of these anniversaries shall be held in each church. It is my conviction that this may well become a fruitful source of lay activity, not only for the leader but also for the official board. It is an axiom that cannot be too often stressed that churches in their physical and spiritual well-being do not just care for themselves; they must be diligently shepherded and loved until they become the object of deep affection on the part of the older and younger members. Churches that have observed and are about to observe outstanding years of service and annual recognition are those in Bar Harbor, Brownville Junction, Bucksport, Harrington, Lincoln, Limestone, Mars Hill, and Orono. A very enthusiastic response has swept the district in regard to the Woman's Society of Christian Service in the local church. Gratifying increases everywhere are a portent of greater work for the kingdom of God among Methodist women than ever before. Nor are the churches standing still in the matter of physical improvement. Noteworthy work has been done and is being done in rehabilitation of properties in Brewer, Brownville Junction, Calais First and Knight Memorial, Easton, Eastport, Eddington, Fort Fairfield, Hampden, Harrington, Limestone, West Lubec, Washburn, Old Town, Stillwater, Orono, Pembroke, Smyrna Mills, and Woodland. The loyal membership and leadership of First Church, Bangor, rejoice in the possession of the new parsonage on South Park Street.

The Bangor District is now preparing to gird itself for a successful, unified movement to follow in step with the eleven other districts of the Boston Area in what might be called the Area-wide advance, the chart being the Area Calendar; the pilot, our respected resident bishop.

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——Reports reaching London say that the Spanish Government has just confiscated 110,000 copies of the Bible, the Evangelis (Gospels), and excerpts from the Scriptur which the British and Foreign Bible Socie had sent to Spain for distribution. Accor ing to information received in England, t books are to be ground up to make cell lose, one of the materials most lacking Spain. Upon what grounds the Governme acted is not clear. . . . In the sixty-tw years that it has worked in Spain, t society's representatives have been throu several civil wars, but never before has encountered such drastic treatment.—*T Methodist Recorder,* Baltimore, Md.

America's Destiny

(Continued from page 1034)

he fuel that will be used to charge Ameri-an engines. The United States will take the ›ower of the human totalitarian rivers and urn it through dynamos into international ›rojects of human welfare, even as the vaters of the Colorado and the Columbia ıre being directed and harnessed for mil-ions.

Why do I believe that? Because the energy ınd the brains from the Old World are in America. Much of what is left in Europe s only the residue of ancient effort. More-›ver, the great nations of India and China ıave stirred to new life, and they are more ıearly akin to America in human idealism han any other countries.

Japan, on the other hand, is like Europe, n that she is using the European and Asiatic ways of life that are only helping ıer to commit suicide. Japan thinks she is ıdvancing. Instead, she is rapidly going lown to defeat.

Where Russia fits into the picture is as ɣet not clear. To be a great power, she nust have larger frontage on the pacific. Russia could probably advance through Man-churia now if she wished to do so. She is leveloping her resources and will move, hat is certain.

European seekers after gold did not make America great. That greatness came through sweat and labor directed by brains. The colonists who cut their way across three housand miles of forest, plain, desert, and mountain to the far end of the continent were the advance guard of a world move-ment that started in central Asia. That movement is coming full circle in our day. America's destiny is definitely to be found in the Orient.

Captain John Smith early caught the basis of American advance in his life with the Virginia Colony. He wrote to his parent company in England, when he got tired of seeing fortune-hunters landed, "When you send again, I entreat you rather send thirty carpenters, husbandmen, gardeners, fisher-men, blacksmiths, masons, and diggers up of trees' roots," and added later, "Nothing is to be expected (in Virginia) but by labor." Americans may have been soft for the last decade. They have made bad mistakes for a quarter of a century. But that time is over, though quite probably new mistakes will be made. There is work ahead, and Americans will be the laborers with brain and brawn. For work is a part of the "American dream."

It was my privilege to grow up in the atmosphere of New England, perhaps best typified by two illustrations, one the rem-iniscences of old clipper-ship days, and the other the New England town meeting. Both were cooperative undertakings of free men adventuring at home and at the ends of the earth. Such cooperation is now to be ap-plied on a larger world scale with Amer-ican initiative.

There was a convinced belief in Amer-ica's future in that New England atmos-phere. It was democracy in essence. Now that democracy is to be extended. Our great collaborators will be India and China, with the Philippines serving as a vantage point, or a platform from which to preach the message, and with Russia possibly moving on eventually from dictatorship to demo-cratic deliberations. Canada will be linked increasingly in the development. Australia and New Zealand will be partners on the periphery of the Pacific.

In January, 1904, Homer C. Stuntz wrote these words after several years' residence in Manila: "God has made America for a mighty destiny. He has set her in these seas, not for her own aggrandizement, but that she may work out His sovereign will of righteousness among these nations." We to-day may state the enterprise in different terms, but we are still facing the respon-sibility. We Americans who live now in the East have an obligation to assist in the set-ting free of great forces exemplified to some degree in the United States and awaiting development in Asia.

Winston Churchill, ten months after Hit-ler became Chancellor of Germany, told the House of Commons, "You cannot be the saviors of Europe on a limited liability." America's liabilities are now world-wide. The cost will be terribly high. We shall all pay part of the price. That price is inter-locked with our destiny. We shall lose much of our present democracy. Our hope is that the new international democracy built on illimitable human sacrifice will be greater than our dreams.

I close with a quotation from Professor A. Whitney Griswold's book, "The Far East-ern Policy of the United States," probably the best book written on this subject. "History," he says, "offered no reason to believe that the United States was running away from its Far Eastern destinies, or that it should do so. It offered many reasons for believing that the United States should understand those destinies, in their true proportions."

The basic situation is a more and more closely knit world. The spectacular organic unity of the United States created by vol-untary cooperation, I am convinced, will be a deciding factor in creating a decent world society. The peace and freedom of the Pacific will be produced by America.

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Southern District Letter

★

L. W. STRINGFELLOW, Superintendent

The Southern District is whole-heartedly participating in "The Area Calendar" program for the year, stressing especially and unitedly missionary education, evangelism, and lifting the burden of debt. The district lay leaders, including Warren H. Davis of Nashua, N. H., H. Hartley Winter of Haverhill, Mass., and Charles W. Webb of Dover, N. H., are studying the district's debt situation. A committee has been appointed which will later set up the Lenten evangelistic program. A sixteen-point program of missionary education has already been formulated and adopted for October and November. The final point embraces the following objectives: (1) every member and friend of the church a regular contributor to missions; (2) each church achieving and reporting a gain in missionary giving this year; (3) each church setting up its own missionary program in harmony with the recommendations of the Area and district programs but adapted to its own needs and situation.

In order to give wider publicity to and understanding of the district's program of missionary education and other important matters, a series of six Group 2-3 Quarterly Conferences is under way. These will embrace every church of the district. Their places of meeting and dates are as follows: October 22, Amesbury, Mass.; October 23, Portsmouth, N. H.; October 24, St. Paul's, Lawrence, Mass.; October 29, Moultonboro, N. H.; October 30, Derry, N. H.; November 1, Keene, N. H.

New Woman's Societies of Christian Service are rapidly springing into being throughout the district. Many of the churches have already passed the hundred mark in enrolment. The new organization with a unified program for Christian women will undoubtedly have the cooperation and support of larger numbers of our women than previous organizations have had. Plans are maturing for the early organization of a Southern District Society in harmony with the Conference Society. The lay leaders are likewise bestirring themselves. They have accepted the challenge of the Area program for the lifting of the burden of debt on the district, and have also set Sunday, October 20, as "Go-to-Church Sunday," and New Year's Sunday as "Social Visitation Day." The district as a whole is endeavoring to secure subscriptions to *World Outlook, The Methodist Woman,* and at least 100 new subscriptions to ZIONS HERALD. Bishop G. Bromley Oxnam's little monthly bulletin, *The Boston Area,* is greatly appreciated. Rev. Raymond S. Proudfoot, Peterborough, N. H., has been named "collector" in its behalf.

At least two of the churches have made extensive fall renovations and repairs. Peterborough, under the aggressive leadership of Mr. Proudfoot and his officiary, has raised and expended more than $1000, mostly on the sanctuary. The 100th anniversary of the present building was celebrated with a week of special services, as reported in a previous issue of the HERALD. The superintendent had the honor of preaching at the final Sunday morning service, and of baptizing Wayne Lee Proudfoot.

Salisbury, with Rev. Reuben S. Holthaus at the helm, has expended $925 for sanctuary redecorations and improvements. Of this amount, the sum of $900 has been raised. Painting, tower repairs, new cushions, and new shades have thus far been features in the program. Floor runners, new lights, drapes, and other incidentals will come along as more funds are available. The superintendent preached the rededicatory sermon on Sunday morning, September 29.

The Auburn-Chester charge, under the pastoral leadership of Rev. Ralph H. Kimball, is making excellent progress. A Daily Vacation School was conducted for two weeks during July, with an average attendance of 28. Old Home Day was observed in August with an attendance of 125. The Salvation Army Band of Manchester recently assisted in the observance of Rally Sunday. Harvest Sunday, with the sanctuary appropriately decorated, gave the setting for helpful services in both churches. Rev. Robert A. Colpitts of Melrose, Mass., is to assist the pastor in special services during the last week of October. One of the many achievements of the women's society is a thorough renovating and refurnishing of the parsonage.

A "Go-to-Church Band," consisting of 58 children and young people, is a new organization in Derry. *The News of St. Luke's* is a new form of the weekly calendar. A well-rounded and thoroughly planned program has been a strong feature and factor in the achievements of the six-year pastorate of Rev. Ray H. Cowen. The Londonderry church, also in the Derry charge, is making extensive repairs, renovations, and improvements on its church property. The exterior has been painted, foundations are being strengthened, and interior redecorating will soon take place. Plans are under way for the organization of a new Epworth League with the assistance of the young people of Derry.

The fall plans of the Hampton church call for Friendship Sunday, Missionary Sunday, Family Sunday, Good Citizenship Sunday, Youth Sunday, and Reunion Sunday. On Loyalty Sunday, recently observed, there was a roll-call of members, with an encouraging increase in attendance. The newly organized Woman's Society of Christian Service has a lusty auxiliary in the Wesleyan Service Guild. Rev. Calvin Warburton is the pastor.

Milford, guided by Rev. Donald H. McAninch, is making commendable progress. Two flourishing Epworth Leagues are new organizations. New hymnals are gradually being added. Missionary education is a central feature in the programs of the various organizations. New members have recently been added. Plans are maturing for the redecoration of the sanctuary. A successful union vacation school was one of the summer projects. A series of seven special Sunday evening services is in the calendar of fall events.

Most of the fall pastoral changes have already been noted in the HERALD. Rev. Clyde Carter, supplying as a student at Hinsdale and Westport, left for the West on July 1. He was succeeded for the summer months and early fall by Rev. C. E. Savage, retired supply preacher of the New Hampshire Conference. Rev. Addison A. Smith, a student in the School of Theology and a son of Rev. Albert L. Smith of the New Hampshire Conference, began his work in this charge on Sunday, October 13.

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tatement from he Editorial Division

The action of the 1940 General Conference provides that:

There shall be one complete coordinated system of literature published by The Methodist Publishing House for the entire Methodist Church. This literature is to be of such type and variety as to meet the needs of all groups of our people. (¶899, Discipline, 1940.)

The Editorial Division of the Board of ducation is now at work developing this nified program of literature for the church. expects to have it ready for use by October 1, 1941. It would be unwise and difcult to attempt to hurry this process of malgamation. It cannot be done satisfacorily without careful study and planning.

During the interval between now and October 1, 1941, the present periodicals and esson materials as used by the uniting roups will be available. If this is kept learly in mind, there need be no confuion in ordering supplies. Order as usual intil further notice. You will be able to nake complete plans for the new literature when you order the material for the fall quarter of 1941. By that time the editors and publishers will have announced the details of the new program.

Meanwhile, the present literature will carry whatever program items or information is necessary for the ongoing program of the Board of Education and other agencies of the church.

The literature and program of the church school are growing out of the life of the church. They emerge together as we work at the task of realizing the fascinating ideal of vital Christian unity within Methodism. As curriculum needs appear, we shall seek to meet them. As the church school program grows, we shall undergird it with the printed page. As the work expands, we shall seek to hold it together with those connectional ties formed by the continuous contacts of church with church through our periodicals.

We are looking forward with confidence to a new body of material that will be both attractive in appearance and helpful in content and will contribute, we believe, to cementing the union which is already in effect.

Lucius H. Bugbee,
C. A. Bowen.

Church Register

Herald Calendar

Bishop's Conference with Small Churches, Ware, October 31
Boston Methodist Social Union, Students' Night, Dr. W. A. Smart, speaker, Hayden Memorial Building, 685 Commonwealth Avenue, November 4
Methodist Rural Fellowship, Purdue University, Lafayette, Ind., November 6
Men and Missions Sunday, November 17
Board of Missions and Church Extension, Philadelphia, Pa., November 26
Board of Hospitals and Homes, Columbus, Ohio, December 2
Board of Temperance, Washington, D. C., December 3
Council of Bishops, Atlantic City, N. J., December 3
Central Conference of Southern Asia, Delhi, India, December 28
Central Conference of Eastern Asia, April 2

NOTICE—The regular monthly meeting of the Deaconess Aid Society of New England, Inc., will be held on Tuesday, November 5, at 2 P.M., in the ladies' parlor of Copley Methodist Church, corner of Newbury and Exeter streets, Boston. The devotional period will be led by Rev. Carl J. Webb of Copley Church. Business session will be followed by a social hour. The pourers at the social tea will be Mrs. Carl J. Webb and Mrs. Arthur R. Vosmus, president of the Women's Society of Copley Church.

Mrs. Harry Fennell, Cor. Sec.

BOSTON METHODIST PREACHERS' MEETING—Monday, November 4, 10.30 A.M., Wesleyan Hall, 581 Boylston Street. Devotions, Professor Charles M. McConnell of Boston University School of Theology. Speaker, Professor Elmer A. Leslie of Boston University School of Theology; subject, "Around the World in Forty-Five Minutes."

OPEN HOUSE—The Concord Home for Aged Methodist Women will celebrate its twenty-seventh anniversary and Donation Day, Saturday, November 9. Open house from 2 to 4 P.M. All friends are invited to come and enjoy the afternoon.

Bits of Fun

"How's business?" asked one business man of another in a Berlin street.

"Better," said No. 2.

"Really?" queried the surprised No. 1.

"Yes, better than tomorrow."—*Sheffield* (England) *Weekly Telegraph.*

Little James, aged four, was at the piano and doing his best to reach the keys at the same time he operated the pedals, just as he had seen his mother do. After many efforts he cried out in disgust: "I can play the keys all right, but I can't reach the gas."—*Stray Stories.*

He—Ah, darling, as we sit together under the spreading branches of this noble tree, I declare on my honor that you are the only girl I ever loved.

She—You always say such appropriate things, Paul. This is a chestnut tree.—*Exchange.*

"So your husband's in the army now, Mrs. Worritt?"

"Yes, they've made him a gunner, an' that's what he's been ever since I married him!"

"Always been a gunner?"

"Yes, ever since I knew him he's been 'gunner do this' an' 'gunner do that,' but he never did anything worth while!'—*Tit-Bits,* London.

"I've sold everything out of that room," said the helper at the rummage sale, proudly.

"Dear, dear," cried the minister's wife, "that was the cloakroom!"—*Advance.*

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